

The Living Church

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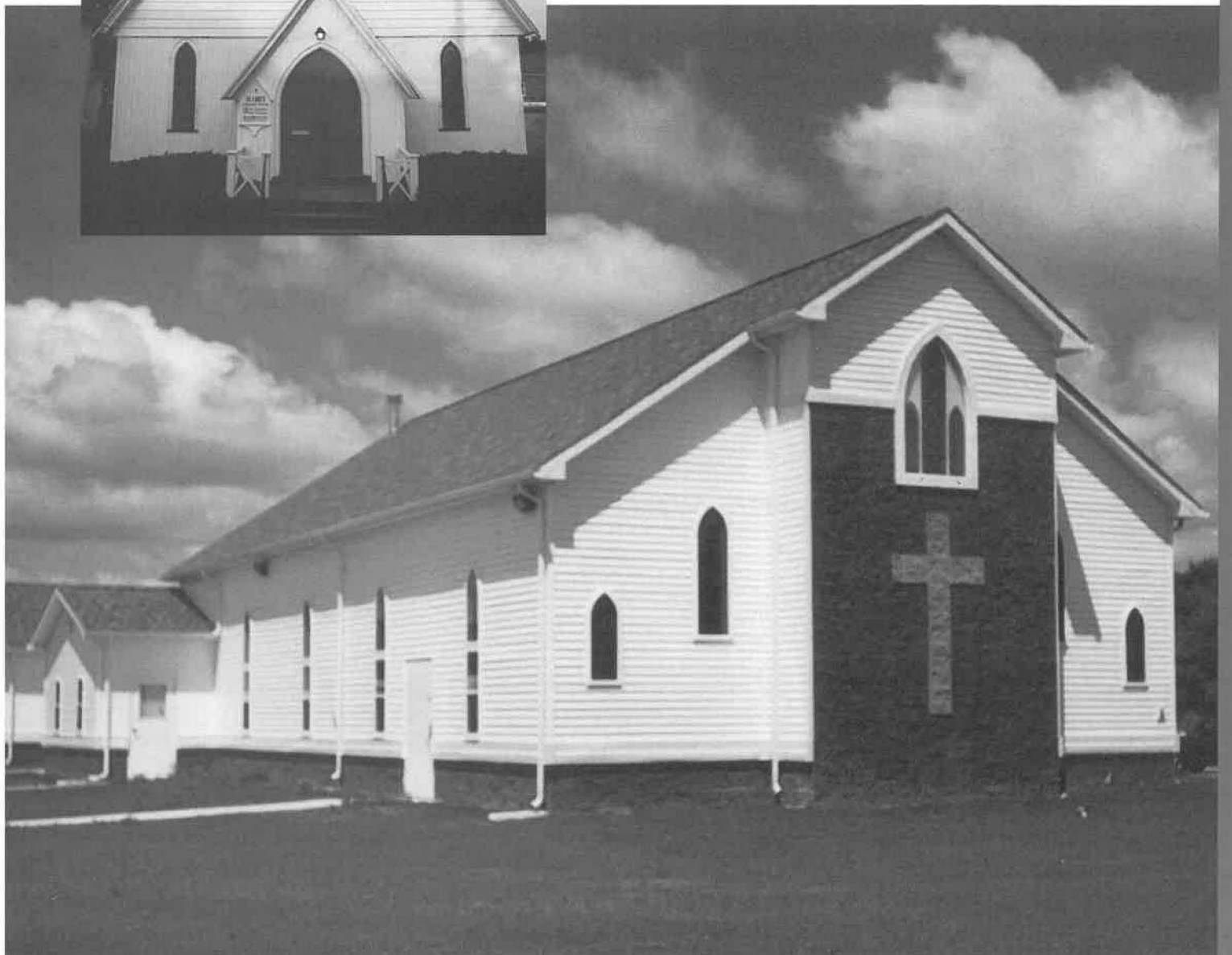
The Magazine for Episcopalians



Out of the old and into the new

St. Luke's, Attica, N.Y.

page 7



Features

Finding Hope

in the Changes and Chances of Life



By Claudia Dickson

page 8

Benchmarking the Clerical Way

By Marek P. Zabriskie

page 9

Departments

Letters:

Bishops still accountable in retirement (p. 3)

News:

Embezzlement suspected at North Carolina parish (p. 6)

Editorials:

Pressure on Presiding Bishop (p. 10)

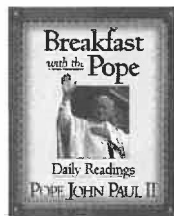
Viewpoint:

Prayer book revision takes time

By Robert T. Gribbon (p. 10)

Books:

Therapeutic grammar (p. 11)



Short and Sharp

(p. 12)

People and Places

(p. 13)

Quote of the Week

The Rt. Rev. Paul Marshall, Bishop of Bethlehem, on his consecration: "I have never had such a good time in church."

A Little Wine, Women and Song

Did you catch this item in your local newspaper? It seems two men in Dadeville, Ala., were involved in a Bible-quoting contest. The man who lost got a gun and killed the man who beat him.

According to *Mountain Echo*, the newspaper of the Diocese of Vermont, six Vermont congregations and three in New Hampshire took part in a series of regional advertisements in a local weekly newspaper.

A couple of samples: "What in heaven's name is Septuagesima? It's the old name for the third Sunday before Lent. Still lost? This year it falls on Feb. 4. It's not as bad as it sounds. Visit one of us some Sunday and unravel the mystery." And, "There's nothing wrong with a little wine, women and song. Sacramental wine is part of our Eucharist, 20 percent of our clergy are women, and we have 600 tunes in our hymnal. Imbibe with us some Sunday. You'll find it an uplifting experience."

Ever wonder what people in Alaska do when the midnight sun occurs? At St. Matthew's Church, Fairbanks, the summer solstice was observed by a group of parishioners who read *Compline* at midnight on the church lawn. The group ranged from 12 years old to 94. *Compline* is read or sung at midnight year round at St. Matthew's, but in the choir stalls, not on the lawn.

The Rt. Rev. David C. Jones, Suffragan Bishop of Virginia, reports he was pleasantly surprised on a recent commuter train trip from Burke Centre, Va., to Washington,

Sunday's Readings

Take Heed: All People Are Special to God

Pentecost 12: Isa. 56:1-7; Ps. 67; Rom. 11: 13-15, 29-32; Matt. 15:21-28

Who's in, who's out? Who's first, who's last? Who's most important, who's unimportant? These questions are a constant and chronic problem among us. They are the source of immense amounts of hurt and envy. They sap our talent and our energy and mean nothing. They are of no importance in the end.

Why then do we ask such questions? It appears that deep within us is a basic insecurity, a primary lack of self-esteem; a hubris, a pride that demands that we be seen as better than another person.

The Jews placed great importance and pride in their understanding that they were

D.C., when he was met by members of St. Peter's in the Woods Church, Fairfax Station, Va. Church members were giving away donuts, coffee, juice and tea to commuters, along with literature about their church.

The Rev. David P. Jones, rector of St. Paul's, Concord, N.H., not to be confused with the Suffragan Bishop of Virginia, recently published a book of prayers he offered before the New Hampshire Senate. He offered this one after he had spent some time giving blood: "Lord of needles and Lord of taxes, may those who give and those who receive always be grateful for those who are brave enough to do the taking. Bless these senators and all who help them in this work. May we and they never forget why it is that they are sticking us."

The Rev. Sherman Hesselgrave, rector of St. George's, Roseburg, Ore., sends along "The Binding of Isaac — An Update."

"Avraham Avinu wants to upgrade his PC to Windows 95. Yitzhak is incredulous. 'Pop,' he says, 'you can't run Windows 95 on your old, slow 386. Everybody knows that you need at least a fast 486 with a minimum of 16 megs of memory in order to multitask effectively with Windows 95.'

"But Avraham, the man of faith, gazed calmly at his son and replied, 'God will provide the RAM, my son'."

Note to Michael in San Antonio: There is no indication yet how soon Ellen Cooke might be eligible for parole.

David Kalvelage, editor

God's special people. In their pride, they looked at the rest of humanity as second class. One of God's constant messages for them was that he was concerned, indeed, and also loved the rest of creation as well. One of those messages is in today's lesson. Take heed.

Paul has trouble believing that God called him to be an apostle to the Gentiles. But he was so called. Today's epistle is Paul's circuitous logic for his calling. Take heed.

The earliest Christians had great difficulty with their suspicion that Jesus died for the world and not just for the people of Israel. His Spirit led them to this wider understanding, especially stories like the gospel for today. Take heed.

Bishops Still Accountable in Retirement

I find Bishop Spears' Viewpoint article, "Voting Rights for Retired Bishops" [TLC, July 28], confusing.

He opposes the existing right of retired bishops to vote on matters before the House of Bishops. The principal reason for this opposition is the lack of "accountability" (a term with which the article is generously laden) of these bishops.

What accountability evaporates when a bishop retires?

Somewhat alarming, at least to me, is the notion that bishops are — or ought to be — responsible to a "constituency," as if they were members of Congress. If we decide to believe that holy orders ought to be functional — valid only as long as the ordinand holds a particular administrative position or authority — we might as well join the Lutherans.

Bishops certainly ought to be accountable for their actions, but not as if they were our legislative representatives. Bishops are accountable to the church (historic and militant), their ordination vows and their own consciences (sometimes a risky venture, admittedly, but historically established nonetheless). Adding that they also need to please the voters seems to set an uncomfortable precedent.

*John B. Davis
Rapid City, S.D.*

I read with interest Bishop Spears impassioned plea concerning votes in the House of Bishops as a legislative body, though it should be pointed out that the direction in which he wants the church to move is accomplished by the inequity of that about which he complains. Was that not the case in Portland? The retired bishops who feel "uncomfortable with changes," as he puts it, are far outweighed by others who have change as their aim and have, in large part, ushered in what they could not accomplish in their day.

He mentions that it is in the United States alone that retired bishops have votes. It is also true that in a large part of the Anglican Communion the suffragan bishops, coadjutors and assistants do not even attend the House of Bishops, let alone have votes. Indeed, coadjutor is a particularly American thing.

The diocesans act as jurisdiction. Because they carry the accountability, it is they who should compose the House of Bishops and have votes over that for which they have to exercise accountabil-

ity and oversight. The power of voice is larger than the vote in many ways, and it is often the case that retired bishops, suffragans, coadjutors and assistants have the most to say. Was it not Bishop Pike who said, "They may be sorry they gave me voice but no vote."? That is very true in the House of Bishops, and often the loudest voice gets the party to follow.

*(The Rt. Rev.) Terence Kelshaw
Bishop of the Rio Grande
Albuquerque, N.M.*

Thank you, Bishop Spears, for presenting in plain language the problems faced in the House of Bishops, and indeed, throughout the church: misguided responsibility and accountability. As Christians, we are responsible and accountable to God, not to the bishops and people of the Episcopal Church. The grace of office accorded bishops, and all Christians, is a lifelong obligation to proclaim and guard the faith. If persons are not responsible and accountable, they would do well to refrain from any voice in the affairs of

those who are. Authority to act is needed.
*(The Rev.) James F. Graner, S.S.C.
Larned, Kan.*

In Bishop Spears' Viewpoint article, he joins liberals in all walks of life who want to change the rules to make room for their new order. Scripture, tradition and reason are meaningless and outdated words to all too many of them. The three-legged stool needs to be reconstructed.

The key sentence was, "How much longer will the Episcopal Church be satisfied to carry a heavy burden of resistance from leaders who continue to apply the solutions of the past to the changing opportunities of the present?"

My response is "Forever, I hope." Why? Because, in my view, the liberals have lost their sense of right and wrong. The religious left, who seem to believe that two wrongs do make a right, at this time do not appear to have the votes to establish their non-traditional order, so they want to change who is entitled to vote.

It is imperative that traditional Epis-

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Letters

copalians get involved and express themselves vociferously to their deputies and bishops, and above all, urge retired bishops to attend General Convention next year.

Isn't a bishop a bishop "forever after the order of Melchizedek"?

*John C. Wilson
James Island, S.C.*

Bishop Spears' Viewpoint article perplexed me. Why should retired bishops be denied a vote in the House of Bishops? Are they not bishops any longer? According to Bishop Spears, they can still function as bishops, but they should no longer have any say in the affairs of the church because they have no "jurisdictional authority and accountability." If this is true, then our bishops are not different than Methodist bishops or the bishops COCU proposes to have. If our bishops are true descendants of the Apostles, then their office is a lifelong calling. Their authority as bishops does not end with retirement.

Where is it written that bishops are ordained and consecrated for a single diocese or missionary district? Bishop Spears needs to remember that a majority of the

dioceses had to approve his election before he could be consecrated. Bishops are elected for the whole church and serve in their particular diocese. When bishops are brought to trial, they are not tried by the diocese, but by the whole church. Even retired bishops can be held accountable for their teachings and their activities. The trial of a retired bishop is no different than the trial of an active one.

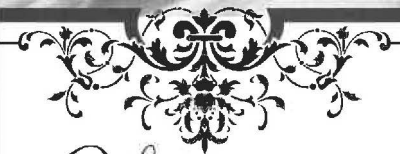
Finally, lack of jurisdictional ties should free bishops to vote the mind of Christ without undo outside influence. It should free them to be truly apostles and successors to the Apostles.

*(The Rev.) Cecil D. James, S.S.C.
Graham, Texas*

Not a Proposal

I was amazed to read John Mark Wiggers' claim that a proposal for "civil and ecclesial disobedience" was "not presented to the forum at large" during the "Out of the Whirlwind" conference in Columbia, S.C. [TLC, July 14].

I wrote an article of more than 1,500 words that made clear the proposal was indeed presented by Ellen Wondra during a closing plenary session, and that the



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Volume 213 • Number 7

Letters

forum merely took it under advisement.

From this article, which I posted on the Internet before its publication in an upcoming *United Voice*, THE LIVING CHURCH prepared its own report.

Mr. Wiggers seems certain that "fear" motivates the "fixation on issues" discussed at such length by his presumably non-fixated colleagues at the conference. I have no idea what motivates Mr. Wiggers to claim that a public proposal was not a proposal at all. Perhaps he simply wasn't in the room when Dr. Wondra read her proposal aloud and several people applauded.

Douglas L. LeBlanc
Editor, *United Voice*
Lenexa, Kan.

Being Wrong

I must regretfully concur with Fr. Towler [TLC, July 28] on one thing: Bishop Browning is no doubt faithfully representing the political views of most of the Episcopal powers-that-be in his support for the president's veto of the partial-birth abortion ban. One of the many things I would not miss about the Episcopal Church is its insistence on being so damnably wrong about Caesar's responsibility to protect the lives of the unborn.

The fundamental constituting purpose of any just government is the protection of the lives of citizens. That those lives have begun prior to their emergence from the womb is a matter beyond dispute. It necessarily follows that abortion must, at some point, be outlawed and the unborn protected just like everybody else. It is reasonable to debate the point at which this protection begins. It is reasonable to debate what constitutes self-defense (the one exception made for legally killing other people). It is not reasonable to natter on about "choice" as if that had anything to do with it.

When the Episcopal Church's generally pro-life official stance on abortion calls for conscience to be respected, it seems reasonable to assume that it is not referring solely to the consciences of those who want to obtain abortions. The document is politically neutral, stating that governmental action won't solve the problem of abortion (short of the coming of the kingdom nothing that will do that springs to mind). It does not appear too much to ask that, in their official capacities, our Episcopal leaders adopt a

similar attitude.

Then again, maybe we should expect more. Roman Catholic columnist Michael O. Garvey once wrote, "What does sanctity [of life] mean to a people who can't revere? No wonder the unborn are so threatened: they're merely sacred." Sounds like a job for the church.

Daniel W. Muth
Prince Frederick, Md.

Recommended

James Adams, author of the article, "The Bible and Other Forgotten Treasures" [TLC, July 28], is to be commended for his message.

It might well have appeared in the recent best-seller, *The Jesus I Never Knew*, by Philip Yancey (HarperCollins-Zondervan, 1995).

If other readers agree with my reaction to "Forgotten Treasures," they will appreciate the excellent book about our Lord by Yancey.

(The Rev.) Griffin C. Callahan
Bluefield, W.Va.

Bravo! James Adams was superb in his article, "The Bible and Other Forgotten Treasures." It is refreshing to see seminar-ians who get it. The future of the Episcopal Church is looking up!

Nancy Bryant
Johns Island, S.C.

Not Mentioned

In view of the mention of Mormon representation at the episcopal consecration in Utah [TLC, June 23], I am surprised there was no Moravian presence reported at the one in Bethlehem [TLC, July 21], the national headquarters of this distinguished group that goes back before the Reformation and with which we once actively explored intercommunion.

(The Rev.) Lawrence N. Crumb
Eugene, Ore.

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible.

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North Carolina Consecration Mixes Worship and Play

In a service blending solemnity and humor, the Rev. J. Gary Gloster was consecrated Suffragan Bishop of North Carolina, July 27, at the Duke University Chapel in Durham.

The former vicar of Chapel of Christ the King in Charlotte, N.C., was presented with many gifts during the service, including some from children and clowns, symbolizing the importance of laughter and play. After a child reminded the new bishop of Christ's words about children — "Let the children come unto me . . ." — a clown put a red nose on Bishop Gloster, who uses clowning in his ministry. He then turned and placed clown noses on a number of the bishops assembled behind him, including the Most Rev. Edmond Browning, Presiding Bishop.

Bishop Browning, the chief consecrator, was assisted by the Rt. Rev. Robert C. Johnson, Jr., Bishop of North Carolina; the Rt. Rev. Robert W. Estill,

retired Bishop of North Carolina; and the Rt. Rev. Huntington Williams, Jr., who retired as Suffragan Bishop of North Carolina in February.

Others were the Rt. Rev. William H. Marmion, retired Bishop of Southwestern Virginia; the Rt. Rev. H. Coleman McGehee, Jr., retired Bishop of Michigan; the Rt. Rev. B. Sidney Sanders, Bishop of East Carolina; the Rt. Rev. Frank H. Vest, Jr., Bishop of Southern Virginia; and the Rt. Rev. R. Stewart Wood, Jr., Bishop of Michigan.

The choirs of Christ Church, Charlotte, and St. Titus' Church, Durham, sang. Members of Christ the King read the lessons. And, in the sermon, Fred Morsell, a professional actor from Emigrant, Mont., portrayed Frederick Douglass gave a charge to the modern-day church.

(The Rev. Thomas Righmyer and the Durham Herald-Sun contributed to this article.)

Embezzlement Suspected at North Carolina Parish

The former financial secretary of a North Carolina parish is awaiting a charge of embezzlement of approximately \$480,000 over a period of three years.

Brian Mullaney, 30, was the financial secretary of Chapel of the Cross, Chapel Hill, for three years.

The Rev. S.J. Elkins-Williams, rector, disclosed the theft to his vestry on the night before its annual retreat, and the congregation was told the following Sunday.

Fr. Elkins-Williams said Mr. Mullaney had been an active parishioner at Chapel of the Cross while a student at the University of North Carolina, and was employed by the parish five years ago. The rector said Mr. Mullaney is believed to have endorsed parishioners' checks to himself and had received bank statements at a private post office box. He also allegedly forged the signature of one priest, but it was the lack of bank state-

ments arriving in the church office mail that led to the discovery of the theft.

Meanwhile, parish leaders had concluded that the parish was receiving only 89 percent of pledges because of generous giving to capital expenses for renovations.

"Mr. Mullaney imagined himself to be a young man of generosity who had a trust fund from his father who died six years ago," Fr. Elkins-Williams said. "He recently gave a valuable rare book to the university library."

The rector said he expected a formal charge against Mr. Mullaney would be theft from a religious institution, rather than various counts of thefts against individual bank accounts. Mr. Mullaney had been living with a friend in the Bahamas and voluntarily returned to North Carolina.

Chapel of the Cross, founded in 1849, has about 1,000 members.

The Rev. James B. Simpson

Pennsylvania Nominees

The search committee for the election of a bishop coadjutor in the Diocese of Pennsylvania has announced three nominees. They are the Rev. Charles E. Bennison, Jr., director of congregational studies and associate professor of pastoral theology at Episcopal Divinity School; the Ven. John E. Midwood, archdeacon of the Diocese of Pennsylvania; and the Rev. Canon Patricia M. Thomas, special assistant to the dean of Washington National Cathedral.

The election is scheduled for Oct. 19 at the Cathedral Church of the Saviour, Philadelphia. The bishop coadjutor will succeed the Rt. Rev. Allen L. Bartlett, Jr., Bishop of Pennsylvania, who plans to retire sometime after the 1997 General Convention.

Briefly

A group of Anglicans and Methodists in England recommends that **unity between the churches** should be taken seriously. The informal group, including four Anglican bishops, which has been meeting for two years, suggests candidates for ministry be ordained into both churches in the future.

The Rev. **Linda Strohmer**, evangelism coordinator for the Episcopal Church, will leave the Episcopal Church Center to take a position in team ministry in the Diocese of Newark. She will serve in Bergen County, N.J., with three other priests in a four-parish cluster.

Four adults and three children were injured when they were **attacked with a machete** at a picnic conducted by St. Luke's Church of England School in Wolverhampton. The incident took place July 9 at the end of the school day when parents were waiting to pick up children. A man was arrested shortly after the attack.

The **African Methodist Episcopal Church** has become the seventh church to approve the Consultation on Church Union (COCU) covenanting proposal. The Episcopal Church and the African Methodist Episcopal Zion Church, which meets in its General Conference this summer, are the only two of the original nine churches studying the proposal which have not affirmed it.



The new church building at St. Luke's, Attica, N.Y.

Small Church Takes Big Step

St. Luke's Was Boxed in With No Place to Grow

Can a small parish without a great deal of money build a new church and parish house without going bankrupt? Members of St. Luke's Church, Attica, N.Y., have showed it can be done.

St. Luke's has had growing pains for many years. The parish has attracted visitors and church seekers, and some of them have become members.

In its attempt to reach out to newcomers and the community of about 3,000, St. Luke's faced a problem: its lack of accessible, clean, attractive facilities. When the rector, the Rev. Jerry True, and the vestry, talked about the problem a few years ago, they asked the question, "What difference would it make to this community if St. Luke's ceased to exist?"

Their answer revealed that the parish, with fewer than 200 members, was serving the community in a number of ways. It sponsors the Attica Community Counseling Service. In cooperation with other Attica churches, it provides temporary assistance to persons with various material needs. St. Luke's is the site of Attica's meeting of Alcoholics Anonymous, and other groups use the facilities regularly.

The vestry held many discussions on how to make the church handicapped accessible, but the parish did not own enough land, even to build a ramp. Neither the Roman Catholic school on one side of the property nor the neighbors on other sides were willing to sell any of their land. St. Luke's was boxed in with no place to grow.

At a vestry meeting about five years

ago, it was decided that new facilities were needed, but it was not determined how to go about it. The parish had a small amount of money invested, but not enough to think about building anything. A building program had been attempted in the 1970s, but it was abandoned because of the cost.

Discussions continued, and eventually it was decided to try to build a new parish hall on land purchased about two blocks from the church. The plan was that the congregation would live with the separated facilities until the new parish hall could be paid for, then the old church would be moved and attached to the new parish hall.

A fund drive among St. Luke's parishioners realized \$110,000, and in the spring of 1995 the parish sought a low-interest loan from the Diocese of Western New York. Once the loan was obtained, the standing committee granted permission for St. Luke's to seek a mortgage from a local bank.

On the day that the vestry decided to commit itself to building a new parish hall, a member of the parish approached Fr. True and asked to speak to him.

"The vestry has agreed to take a leap of faith and build the new parish hall," she noted. "Now I will pay to move the church."

Amid the excitement of that generosity, it was determined that moving the old church was not practical, and that it would be easier and less expensive to build a new church. The donor, who hoped to

keep a low profile, agreed. To save on costs, some of the work was done by parishioners.

On Sept. 24, 1995, the last service was held in old St. Luke's. Immediately following, the altar, the reserved sacrament, the baptismal font and other objects were removed, and the building was deconsecrated. Services were held in the new parish hall until Oct. 18, the Feast of St. Luke, when the new church was consecrated.

The Rt. Rev. David C. Bowman, Bishop of Western New York, celebrated the first Eucharist, with many current and former parishioners present.

Fr. True reports things are going well in the new facilities.

"It seems like this place is always full of activity," he said. "We've let it be known we are available."

He said not only are more community groups using the new parish hall, but diocesan meetings are being held there as well.

The growth of facilities and activities has brought a new set of challenges.

"We're in transition from being a small parish to a medium one," he said. "We're not used to having an office and a secretary. I hope we're not biting off more than we can chew."

Fr. True said average Sunday attendance has increased from about 80 in the old church to around 120 in the new building.

"To us, the whole idea seemed impossible," he said. "Now things are going fine."

Finding

Hope



in the Changes and Chances of Life

By CLAUDIA DICKSON

We have been reminded so cruelly in recent months of what our prayer book calls the changes and chances of this life" (BCP p. 133). The death of a parishioner in the fraternity fire at the University of North Carolina on Mother's Day shocked and grieved members of our parish.

All the things we count on: that God will keep our children safe, that young people full of promise will live to see their lives blossom and mature, that parents will never have to bury their children, were shattered again. We are people of faith and we have rallied together with love and support. However, doubts now gather in the aftermath to prey on our worst fears. Just what guarantee is there in life for followers of Jesus Christ?

If we think we have some sort of understanding with God regarding the well-being of our loved ones, we are mistaken. No such guarantee exists, at least not in the way we would want. Tragedy befalls Christian and non-Christian alike. What

The Rev. Claudia Dickson is associate rector of St. Michael's Church, Raleigh, N.C.

does this say for our God? If God cannot spare his own people such senseless loss of life, what security do we have in a world where deadly harm can randomly occur without warning and shatter all our happiness?

We must first be reminded that should misfortune befall us, it in no way suggests God's displeasure, impotence or apathy. William Sloane Coffin, Jr., the former chaplain of Yale University, remarked that when his own son drowned in a car accident, "God's heart was the first of all our hearts to break." If there had been any way to prevent such a loss, God would have chosen it.

Too often we are told this must have been God's will. However, God does not need our loved ones in heaven. He desires instead a long and fruitful life for us here on earth. That gives God great joy. Yet at the same time we live under prevailing conditions, which God did not create. Misfortune and evil and death are instead a result of the fallenness of the entire created order, which mean, as a consequence, we grow old and sick and all too often encounter tragedy.

When God became one of us, he did so laboring under these same conditions. And while Jesus conquered them through his glorious Resurrection, that victory will

not be complete until his return.

He has in the meantime opened up a way from death to life, from misfortune to hope, where none existed before. This not only means those whom we love but have died now have eternal life; it also means the living left behind, who now feel as though they are dead, can live again. Jesus will weep with us, walk with us and bring us through our grief until we can again see life and hope. This is the promise of the Resurrection.

Moreover, the communion of saints, those who have died and gone before us, are yet present with us in the celebration of the Eucharist. We are to hold on to the fact that as we partake of Christ in the bread and wine, they partake of him fully in eternal life. They are in our midst as we gather to worship because Christ is in our midst. And one day all of us will see our Lord and those we love face to face.

The time we have now with our loved ones on earth should be seen as a gift from God in a perilous world. And every day we must treasure the moments we have with them and give thanks. Most importantly, we must ultimately entrust them to our Lord who promises that through his Resurrection no one will be lost. This is the guarantee of life to followers of Jesus Christ. □

Benchmarking *The Clerical Way*

By MAREK P. ZABRISKIE

On a clear, sunny day in Washington, D.C., I joined the staff of St. Columba's Church for its weekly meeting. The Rev. James Donald, the parish's new rector, went carefully through the calendar for the week, receiving input and asking questions of each person seated around the table. Lively debate ensued on a few points. Good comments were tossed about freely. Finally, he brought the discussion to a close, making a clear decision for his staff to follow.

Sitting in on someone else's staff meeting can be a valuable experience in learning how different parishes operate. Over the years, I have developed the habit of visiting several parishes each year in order to study their ministries. In industry, this model of on-site studying is called "benchmarking." My only surprise, however, is how rarely it is done by members of the clergy.

I find these visits to be invaluable opportunities to learn about the management side of ministry as well as to learn about exciting programs taking place in vibrant parishes scattered across the country. Over the years, these benchmarking trips have taken me to Atlanta, Baltimore, Alexandria, Birmingham and Boston.

My one criterion is to select outstanding churches where ministry is done with care, compassion and excellence. Generally, I organize my visit well in advance. I usually begin by attending the staff meeting of the parish I am studying and then spending some time with the rector. These visits are wonderful opportunities to find out how a gifted colleague renews himself or herself spiritually, how he or she manages conflict, and sets a vision for the church.

Then I meet with staff members who are responsible for key areas of the church's mission. I have found it invaluable to meet with persons responsible for stewardship, outreach, Christian education and parish communications. Parish communications are probably one of the

The Rev. Marek P. Zabriskie is rector of St. Thomas' Church, Whitmarsh, Fort Washington, Pa.

most underrated aspects of the Episcopal Church today. I have found it helpful to gather copies of printed materials from each parish I visit to see how they communicate their opportunities for ministry and tell the story of what is going on in their church.

Of course, not everything translates from one parish to another. I have, however, found that it helps to find parishes of approximately the same size or slightly larger to use as models for ministry that are located, if possible, in the same geographic area of a city. Thus it has helped me to compare suburban churches to suburban churches or urban churches to urban churches when I have been in those settings.

The result for me is a wonderful network of gifted colleagues to whom I can turn when questions arise about initiating new programs, hiring staff, making changes in the liturgy, or strengthening stewardship in our parish. Such a network has helped me discuss mutual problems and find listeners who understand my parish and for whom I know their parish in a deeper way than might normally be possible.

These models, of course, are incarnational models of ministry. Reading books on parish administration and ministry design can be of great assistance. But it is refreshing to see visions for parish ministry taking place in a concrete setting. The jump from idea to inception has been carried out. It makes it easier for the visitor to appropriate something that might be helpful to take back to one's parish.

Naturally, people in parishes that are separated by longer distances are often more open about sharing their most successful programs than colleagues working in neighboring churches. Both feel more at liberty about sharing what is successful in their parish and do so in an atmosphere that is both encouraging and uplifting rather than suspicious or competitive. These visits also have assisted my colleagues on staff to get in contact with staff members in other parishes to solicit ideas and information.

The most surprising thing about benchmarking is how few of us do it. It ought to be encouraged in seminary as a way to pursue learning and build our parishes. We have so much to learn from one another. □

Visits

to Other

Parishes

Can Be

Invaluable

Editorials

Pressure on Presiding Bishop

When the news of Ellen Cooke's embezzlement was made public, Presiding Bishop Edmond L. Browning was criticized for not being more aggressive in seeking prosecution. Bishop Browning's stance was to wait until the facts unfolded, and to ask for prayer for Mrs. Cooke and her family.

Now that it's known that Bishop Browning and others at the Episcopal Church Center signed a letter to the court opposing leniency for Mrs. Cooke [TLC, Aug. 4], he's being castigated for not being compassionate.

This is nothing new for Bishop Browning, or any other Presiding Bishop for that matter. With nearly every decision, every announcement, every action or lack thereof, the Presiding Bishop will take a hit from somewhere. Bishop

Browning should be in our prayers daily. The pressure on the Presiding Bishop is enormous — probably more than one person deserves. Unfortunately, it seems to go with the territory.

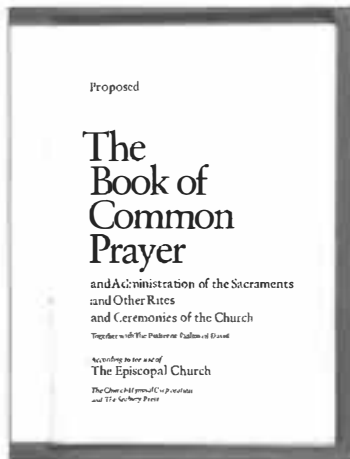
Needed Protection

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Viewpoint

Prayer Book Revision Takes Time



**We adopted
the '79 Book
before it
was ready.**

By ROBERT T. GRIBBON

According to Bishop Hooper, the new prayer book is "very defective and of doubtful construction, and, in some respects, indeed manifestly impious." That remark was made in reference to the First Prayer Book of Edward VI, required to be used by Pentecost 1549. While some voices today demand prayer book revision, and others seem to say, "anything but that," I suggest we celebrate and study the many varieties of this treasure, the Book of Common Prayer.

Pentecost 1999 will mark the 450th anniversary of the first Book of Common Prayer. Perhaps we could lead up to that celebration with a study of the BCP, beginning after the 1997 General Convention.

The convention might even authorize for the triennium the liturgical use of any Anglican prayer book for the purposes of study and reflection. This provision would give license both to those who want to use the New Zealand prayer book and to those who want to use the 1928 BCP, but there are even richer possibilities to explore.

Clearly we are not at a point where we are going to agree on the text of a new book, nor even a text for trial use. While new to many, the trial liturgies of the 1960s were not created *ex nihilo* but were

the fruit of years of both international scholarship and local study. Many ordinary congregations "acted out" Massey Shepherd's little descriptive treasure, *At All Times and in All Places*, (Seabury, 1953) using historic liturgies.

After three years of experiment, with the riches of past and present Anglican worship, we might be ready to begin the process of prayer book revision and trial use. We can presently use other liturgies with episcopal permission, but especially today it is valuable to have the whole church involved in trial use. When only some dioceses or selected parishes experiment, the gap between "the cutting edge" and the main body of the faithful increases.

People learn most from doing, and we all learned during the last period of trial use. One of my oldest parishioners said of trial use, "This is much better than the last time they changed the prayer book (1928). Then they just sent it to us." My opinion is that we were too hasty to foreclose that experience by adopting the '79 book before it was ready out of a desire for a consensus that did not exist.

Times of revision and reformation are a mixed blessing. One critic of the first prayer book observed, "It is like a Christmas game ..." Some lost their heads entirely. It is interesting that the day we observe in the calendar (*Lesser Feasts*

The Rev. Robert T. Gribbon is rector of St. Paul's Church, Centreville, Md.

(Continued on page 13)

Books

Therapeutic Grammar and Western Life

EMBODYING FORGIVENESS

A Theological Analysis

By L. Gregory Jones

Eerdmans. Pp. 313. \$28.

L. Gregory Jones, associate professor of theology and director of the Center for the Humanities at Loyola College in Baltimore, Md., comes from a Wesleyan religious background and at times sounds downright Anglican.

He claims that while "Forgiveness should be at the heart of Christian community and life, it has largely been co-opted by the therapeutic grammar of modern Western life."

Central to his thesis is the claim that a Christian understanding and practice of forgiveness is bound to the "heart of the Triune God's creative and recreative work in restoring humanity to communion with God, with one another and with the whole creation."

The practice of forgiveness is a craft that must be learned within the baptismal/eucharistic community as the Christian is trained in the way of forgiveness and unlearns the way of sin and death.

The book is enriched by helpful illustrations from literature, ranging from Flannery O'Connor to Fyodor Dostoyevsky. Particularly useful is his chapter on "Loving Enemies" and dealing with the "eclipse" of forgiveness by violence.

This is a well-crafted book. I recommend it.

(The Rev.) Bob Libby
Key Biscayne, Fla.

Up-to-Date Call

HEALING AND CHRISTIANITY

A Classic Study.

By Morton Kelsey

Augsburg. Pp. 368. \$19.95 paper

This third edition of *Healing and Christianity* is a thorough update of the first edition. Fr. Kelsey writes out of both a longterm parish experience and teaching. God's compassion expressed through the people of God is evident.

The author develops a rounded apologetic for the healing ministry. Scripture and evidence down through the history of the church form the foundation. Opposing positions are presented with only an occasional leaning toward special pleading.

He avoids the excesses of the wilder practitioners. It is a well-reasoned and up-to-date call for public healing ministries with special concern for inclusion in seminary curricula. I am amused to think about how some faculties might react.

Current work on the reign of God both in Jesus' ministry and now might have clarified some of this material.

Of course, the basic question is "Do healing miracles occur now?" Although I can admit that miracles may be in the eye of the beholder, my experience in parish life is that healing miracles do occur. A healing ministry heals more than individuals when done with simple compassion.

Healing and Christianity is a fine summation of Fr. Kelsey's work.

(The Rev.) John I. Kilby
Omaha, Neb.

Slippery Terrain

*THE WOLF SHALL LIE DOWN
WITH THE LAMB*

*A Spirituality for Leadership
in a Multicultural Community*

By Eric H. F. Law. Chalice. Pp. 131

Eric Law is an Episcopal priest and an organizational development consultant on multicultural issues. As an Asian, a priest, an American, and a southern Californian, he knows firsthand the slippery terrain of intercultural space traveling.

With its brief, lucid discussions of theoretical concepts, *The Wolf Shall Lie Down With the Lamb* provides some practical ways of increasing awareness of those cultural matters which cause us to instinctively seek support from people who are like ourselves. The author points out that this support is natural and healthy. Our differences are a vital part of what we bring to community life.

A key to understanding our differences is to look at how different groups understand and use power. Law uses the work of Geert Hofstede which identifies "four dimensions along which dominant value systems ... can be ordered and which affect human thinking, organizations and institutions in predictable ways."

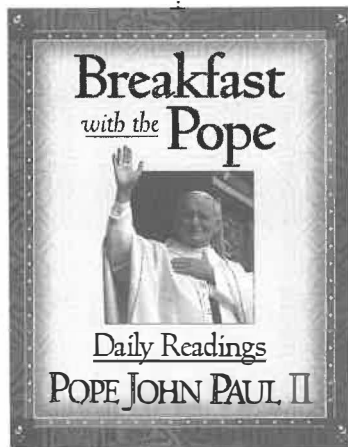
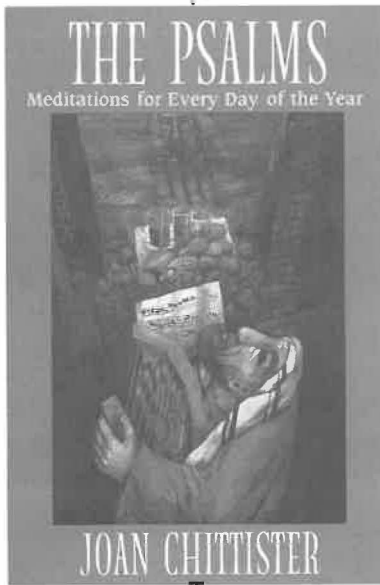
Simple formats are provided for prayer and Bible study designed to facilitate a variety of cultural styles and develop new skills.

(The Rev.) Charles V. Day
Hellertown Pa.



Short and Sharp

Daily Spiritual Reflection



THE PSALMS: Meditations for Every Day of the Year. By **Joan Chittister.** Crossroad. Pp.141. \$12.95 paper.

The director of Benetvision, a resource center for contemporary spirituality, Sister Joan Chittister provides us with a quote a day from the psalms and prefaces each month of the year with a thematic paragraph on such topics as who we are, aging, hope and despair.

DAILY READINGS IN ORTHODOX SPIRITUALITY. Edited by **Peter Bouteneff.** Templegate. Pp. 91. \$4.95 paper.

Selections for daily meditation from Orthodox theologians such as St. Gregory of Nyssa and St. Ephrem the Syrian and from liturgical texts and hymns.

INVISIBLE LINES OF CONNECTION: Sacred Stories of the Ordinary. By **Lawrence Kushner.** Jewish Lights. Pp. 147. \$21.95.

The prolific author of *The Book of Letters* and *The Book of Words*, among others, here spins one- and two-page yarns of everyday life which have spiritual insights. From "Stamp Collecting": "Finally, we become aware that everything is connected to everything else through invisible lines of connection."

DEAR HEART, COME HOME. By **Joyce Rupp.** Crossroad. Pp. 205. \$13.95 paper.

The author of *Praying Our Goodbyes* teaches us how to find wisdom from our childhood wounds, to let go of past regrets, and to affirm a transformed midlife spirituality: One of her analogies — that of a snake shedding its skin.

SIMPLY SURRENDER: Based on the Little Way of Therese of Lisieux. Pp. 210.

WHERE ONLY LOVE CAN GO: A Journey of the Soul in *The Cloud of Unknowing*. Pp. 219.

Both by **John Kirvan.** Ave Maria. \$6.95 each, paper.

Part of the "30 Days with a Great Spiritual Teacher" series. Each gives an overview of the spiritual classic, instructions called "How to Pray This Book," 30

days of prayer-meditations based on the themes of the two classics — childlike surrender and the mystery of contemplative prayer in these two cases.

BREAKFAST WITH THE POPE: Daily Readings. By **John Paul II.** Selected by the editors of Servant Publications. Servant. Pp.120. No price given.

One-page excerpts from the writings and audiences of Pope John Paul II, punctuated with sharp black and white photos of the pope with animals and children around the world: "Peace is possible. And because it is possible, peace is our duty ..."

THE FIRE OF SILENCE AND STILLNESS: An Anthology of Quotations for the Spiritual Journey. Edited by **Paul Harris.** Templegate. Pp. 230. \$14.95 paper.

The former director of the Christian Meditation Centre in London chooses quotations for those on the contemplative path. We find such luminaries as Thomas Merton, John Main, Mother Mary Clare, T. S. Eliot, Bede Griffiths, along with quotations from the psalms and other religious traditions.

THE WAY OF A PILGRIM. Translated by **Olga Savin.** Shambhala. Pp. 137. \$11, paper.

A new edition of the 1991 translation, now with a foreword by the well-known Orthodox priest-teacher Thomas Hopko. No one knows for sure if this is a factual story or an exemplary tale, but in either case it tells the truth about the use of the so-called Jesus Prayer in Orthodox spirituality.

VISUAL ARTISTS. By **John Dylong.** Acta (4848 N. Clark St., Chicago, IL 60640). Pp. 38. \$2.95 paper.

Part of "The Spirituality of Work" series published by Acta (Assisting Christians to Act), this pamphlet sets forth a clear vision of the spirituality of the visual arts and quotes liberally from a number of artists. Franklin McMahon: "My work is a search, and in a way that is what spirituality is."

Prayer Book Revision

(Continued from page 10)

and *Fasts*) is not the day the first BCP was introduced, but the day by which its use was required by the Act of Uniformity.

Dissent was taken care of in a matter of months by locking up the critics or simply removing them from their jobs. Then the second prayer book was required within three years. The average churchgoer experienced four entirely different services in 10 years.

Dramatic changes in government, technology, language and learning led to that first Book of Common Prayer. So today our next BCP will be shaped by changes in publishing, information exchange, languages and authority, not all of which we can comprehend or predict.

For those concerned about the cost of revision, I note that our current copies of the '79 BCP were purchased in 1977, when it was the "proposed book," and are not going to survive beyond 2006 in any case.

Two pleas to the General Convention of 2018, or whoever adopts the next revision of the prayer book:

First, give the editors ample time to work on the layout of the final text, and let there be some pastoral use of the actual book before the page numbers and sequence are set in canon law.

Second, let us keep our beloved 1979 prayer book as an authorized alternative until we die out or until it falls apart. The requirements of uniformity provoked bitterness, even in the 16th century, but the Anglican unity evoked by common prayer continues toward its fifth century, despite differing texts. □

Correction: Because of an editor's error, the Rev. Gordon P. Scruton was misidentified as the Rev. Bruce Scruton in the editorial, "The Process Works" [TLC, Aug. 4].

Appointments

The Rev. **Kevin Allen** is rector of All Saints', 209 W. 27th, Austin TX 78705.

The Rev. **Gary Brower** is chaplain of the University of California at Berkeley.

The Rev. **Chip Nix** is rector of St. Matthew's, 8134 Mesa Dr., Austin, TX 78759.

The Rev. **John Ruder** is vicar of St. Columba's, 26715 Military Rd., Kent, WA 98032.

Ordinations

Deacons

Northwestern Pennsylvania — **Janice E. Duncan.**

West Tennessee — **James Moore Guill**, St. Andrew's, Colliersville, and Annunciation, Box 727, Cordova, TN 38018.

Western Massachusetts — **Christopher Martin; Judith Mullins; William Parker; Kathleen McAuliffe Sturges; Roy Tripp.**

Priests

California — **Sloane Barker, III; Elizabeth Bloch; Christopher DuFlon Creed; Joseph Andrew Lane; David Allan Sheetz; Serita Verner Smith; John Sutton.**

Northern Indiana — **Paul Kolbet**, assistant of St. Michael & All Angels', 2117 E. Jefferson Blvd., South Bend, IN 46617.

Virginia — **Melvin Leon Moore**, assistant of St. Matthew's, 1101 Forest Ave., Richmond, VA 23229.

Receptions

Georgia — The Rev. **William Gerald Collins.**

Renunciations

Kansas — **Warren Hansen**, 2608 Seminole Dr., Indian Hills, Cuba, MO 65453.

Michigan — **Craig B. Chapman; J. Michael Currin.**

Resignations

The Rev. **Gary Blumer**, as priest-in-charge of St. John's, Hamlin, PA.

The Rev. **Terry Dautel**, as rector of St. Hubert's, Kirtland Hills, OH.

The Rev. **Jannel Glennie**, as priest-in-charge of All Saints', East Lansing, MI.

The Rev. **Charles C. Lynch**, as rector of Resurrection, Clarkston, MI; add: 7856 S. Jackson Circle, Littleton, CO 80122.

The Ven. **Michael R. Murphy**, as archdeacon and director of ministries for mission of the Diocese of Southern Virginia.

The Rev. **Thomas Punzo**, as rector of Covenant, Junction City, KS.

Retirements

The Rev. **Chuck Blanck**, as rector of St. Luke's, Boone, NC.

The Rev. **Richard Humke**, as rector of St. Matthew's, Box 7347, Louisville, KY 40207.

The Rev. **Charles F. Kelbaugh**, as rector of Emmanuel, Holmesburg, PA.

The Rev. **John Kimball**, as priest-in-charge of St. John the Evangelist, South Philadelphia, PA.

The Rev. **Ralph W. Marsh**, as chaplain of the University of Georgia.

The Rev. Canon **David McCallum**, as canon to the ordinary of the Diocese of Eau Claire.

The Rev. **Charles Hamilton Morris**, as rector of St. Andrew's, St. Louis, MO; add: 1424 Crossett Dr., St. Louis, MO 63138.

The Rev. **Richard Muir**, as assistant of Holy Spirit, Lake Forest, IL.

The Rev. **Fran Toy**, as director of alumni/ae and student affairs, Church Divinity School of the Pacific.

Deaths

Sister Lioba, C.S.M., formerly Martha Lois Fredin, died June 27 in Peekskill, NY, at the age of 93.

Sister Lioba served as a missionary at Sagada, Philippines, before entering the Community of St. Mary, and after her profession in 1943. She returned to Peekskill in 1967 where she continued to serve God and her community until her health prohibited her from doing so.

Joseph Leonard Hargrove, prominent national church and diocesan lay leader, died July 16 at his home in Shreveport, LA, following a brief illness. He was 69.

Mr. Hargrove was born in Shreveport, LA. He was a graduate of Sewanee Military Academy and a veteran of World War II. He was an independent oil and gas producer. Mr. Hargrove served on several committees for the Diocese of Louisiana and later Western Louisiana, was a deputy to six General Conventions, chaired the committee on national mission and the committee on refugees and immigration of the Presiding Bishop's Fund for World Relief. He was also a trustee and board member of the Church Pension Fund, the Society for Promoting Christian Knowledge, the University of the South, All Saints Episcopal School in Vicksburg, MS, St. Mark's Day School, and the Episcopal Seminary of the Southwest. Mr. Hargrove is survived by his wife, Martha, three sons, eight grandchildren, his mother, and a brother.

Claudia Hatch Hannaford, wife of the Rev. Paul Hannaford, died June 7 at the age of 66. She served as president of the national Church and Synagogue Library Association and was a long-time member of St. Michael's in the Hills, Toledo, OH.

Next Week ...

St. Luke and
St. Simon Cyrene:
A Living Church



Classifieds



BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.**

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ORGANIZATIONS

ANSWER ARCHBISHOP CAREY'S CALL to the Anglican Communion to revitalize Anglican Catholicism. Join **The Catholic Fellowship of the Episcopal Church, Conrad Noel House, P.O. Box 646, Sunapee, NH 03782.**

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Dept. TLC, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

POSITIONS OFFERED

RECTOR: Ascension Parish (Anglican-Episcopal), **Munich, Germany.** Interest in preaching/worship, pastoral care, lay ministry development. Ability to minister in ecumenical, cross-cultural situation. Knowledge of German desirable. Contact: **The Search Committee, Seybothstrasse 4, 81545 Munich, Germany.** Please send duplicate copies of all application materials to: **The Rt. Rev. Jeffery Rowthorn, American Cathedral of the Holy Trinity, 23 Avenue George V, 75008 Paris, France.** Applications must be received in Paris and Munich by 15 September 1996.

EDITOR/COMMUNICATIONS OFFICER (Diocese of Milwaukee). Editor: Responsible for all pre-press production of monthly diocesan newspaper. Experience in print journalism, desktop publishing. BS in communications or equivalency. Active participation in a Christian faith community. Additional writing and designs services as needed for press releases, brochures, etc., for diocese. Send resume to: **Diocese of Milwaukee, c/o Carl Eschweiler, 804 E. Juneau Ave., Milwaukee, WI 53202.** Equal opportunity.

WANTED: Executive director for diocesan camp, conference and retreat center. Applicants should have experience in administration, communication, marketing, personnel and facilities management. Must be an outgoing Christian who can relate to all ages and enjoys living and working in a rural setting. Bachelor's degree required. Contact: **The Rev. Mary-Pat Ashby, the Diocese of Maryland, 4 E. University Parkway, Baltimore, MD 21218. (410) 467-1399.**

COMMUNICATIONS OFFICER AND EDITOR for Diocese of Central Florida in Orlando, responsible for producing *Central Florida Episcopalian*, a monthly tabloid newspaper, via Macintosh desktop publishing. Professional journalist with deep commitment to the church is sought to succeed present editor who is retiring. Please apply in writing only to: **The Rev. Robert Maurais, Chairman of the Search Committee, 1017 E. Robinson St., Orlando, FL 32801.**

WASHINGTON NATIONAL CATHEDRAL is seeking nominees for Canon Precentor. Post open. Unique opportunity. Names and/or resumes accepted through September. All correspondence and inquiries to: **The Rev. Canon Elton Smith, Executive Director for Program and Ministry, Massachusetts and Wisconsin Ave., NW, 20016-5098. Telephone (202) 537-6226; FAX (202) 364-6600.**

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* c/o The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936

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RETREATS

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Summer Church Directory

Birmingham, AL

ST. ANDREW'S 1024 S. 12th St. (Downtown)
The Rev. Francis X. Walter, r
Sun 8, 10:30 H Eu; Tues 7 H Eu; Thurs 12:05 H Eu (in University Commons); Fri 10:30 H Eu

Phoenix, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Canon Long; Fr. Lierle; Bp. Harte; Rabbi Plotkin; Fr. Secker; T. Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

Buena Park, CA

ST. JOSEPH'S 8300 Valley View
Near Knott's Berry Farm and Disneyland
Sun H Eu 8, 10, Wed 10

Estes Park, CO

ST. BARTHOLOMEW'S 880 MacGregor Ave.
Sun Eu 8, 10:30. June 2-Sept. 1: Sat Eu 5:30

Branford, CT

TRINITY-ON-THE-GREEN 1109 Main St. (203) 488-2681
The Rev. Richardson A. Libby, r; the Rev. Allyn Benedict, ass't; the Rev. Archibald Hanna, d
Sun H Eu 8, Cho Eu 10. Healing Eu Wed 12:10

New Fairfield, CT

ST. THOMAS OF CANTERBURY
"Serving the Candlewood Lake Area"
Meets at New Fairfield Town Hall
The Rev. Michael C. Coburn, v, the Rev. Barry W. Miller, pastoral ass't
Sun H Eu 9, Church School 9

Washington, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Thomazine Shanahan, the Rev. Lupton P. Abshire
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Eu 5 (1S Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

Seaford, DE

ST. LUKE'S Front St.
The Rev. Jeanne Wise Kirby, r (302) 629-7979
Sun 9 H Eu, 9 Storytelling for children, 10 Brunch. Wed 7 H Eu/LOH

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802 (302) 654-6279
The Very Rev. Peggy Patterson, dean
Sun H Eu 7:30 & 10:30, Tues 12:10, Sung Compline Wed 8:30

Wilmington, DE (cont'd)

CHRIST CHURCH CHRISTIANA HUNDRED
E. Buck Rd. (off Rt. 100) — Greenville
Near Brandywine Valley Attractions
The Rev. John Martiner, r; the Rev. William Lane, assoc
Sun 8 & 10 Eu; Wed 9 Eu; Daily 8:30 MP

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
The Rev. Hobart Jude Gary, interim r
Sun 8 & 11 (Sung). Weekdays as anno

Augusta, GA

CHRIST CHURCH Eve & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

Hinesville/Fort Stewart, GA

ST. PHILIP'S General Stewart at Bradwell St.
The Rev. Canon Samir J. Habiby, D.D.
7 H Eu, 9 H Eu & ChS. Call (912) 876-2744 for Episcopal Community Services at Fort Stewart Military Installation

Newnan, GA

ST. PAUL'S 576 Roscoe Rd.
The Rev. David W. Lovelace
Sun HC 8 & 11

Savannah, GA

ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walthour Road
Sun 8 & 10:15 H Eu; Wed 7 H Eu; MP 8:30

CHURCH OF ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby, III (912) 232-0274
Sun Masses 8 & 10:30; Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

ST. THOMAS Isle of Hope
The Rev. R. Dale Harmon, r
H Eu 8 & 10:30. Wed 10 H Eu/HU (912) 355-3110

Honolulu, HI

ST. ANDREW'S CATHEDRAL Beretania & Queen Emma
Sun: 7 Eu, 8 Hawaiian Mass, 10 Cho Eu. Mon-Fri Eu 7. Wed Eu HS 12 noon. Ev (Last Sun) 5:30 (808) 524-2822

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

Angola, IN

HOLY FAMILY CHURCH 909 S. Darling
The Rev. J.P. Carver, r; the Rev. Barbara S. Carver, d
Sat Eu 5, Sun Eu 8 & 10, Rite 2 (1S, 3S, 5S), MP Wed 8, Fri 8:30 on the water (219) 665-5067

Indianapolis, IN

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun Eu 8 & 10

Baton Rouge, LA

ST. JAMES 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rt. Rev. Robert Witcher, Bishop-in-Residence; Dr. David Culbert, organist-choirmaster; Lou Taylor, Director of Christian Ed
Sun 7:30, 9, 11, 4:30 H Eu

Brookline, MA

ALL SAINTS 1773 Beacon St.
The Rev. Dr. David A. Killian, r, the Rev. Lyle G. Hall
Sun H Eu 8 & 10

Plymouth, MN

EPIPHANY 4900 Nathan Lane N
(W of 169 N on 49th Ave. N) (612) 559-3144
The Rev. Dr. Fred Nairn, r; the Rev. Judy Hoover, assoc
Sat HC 5; Sun HC 8 & 9:30 (1S HS 5; 3S Prayer & Praise Ser 5). Wed HC 7:30 Maple Grove. Call for info

Kansas City, MO

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

St. Louis, MO

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. Steven W. Lawler, the Rev. William M. North, Jr., the Rev. James D'Wolf, the Rev. Michael D. Kinman
Sun Eu 8, 9, 10 (1S & 3S), 5:30; MP & HC (2S, 4S, 5S); Sun Sch 9, Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

Kearney, NE

ST. LUKE'S 2304 2nd Ave., (308) 236-5821
Sun Eu 8 & 10:30; Sat 5:30; Wed HS & Eu 6:15. Sun MP 8:45 at Kearney Holiday Inn (I-80 Exit 272)

Barnegat Light, NJ

ST. PETER'S AT THE LIGHT W. 7th & Central
The Rev. Canon William H. Paul, v (609) 494-2398
Masses: Sun H Eu 8 & 10. July & Aug. H Eu 5 Sat

Hackensack, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland, III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

Ruidoso, NM

CHURCH OF THE HOLY MOUNT 121 Mescalero Trail
(505) 257-2356
Sun H Eu 8, 10:30. Wed H Eu 5:30



St. Luke's Church, Seaford, DE

(Continued on next page)

KEY — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

Summer Church Directory

Santa Fe, NM

CHURCH OF THE HOLY FAITH 311 E. Palace
The Rev. Dale Coleman, r
HC Sun 8, 10:30. HC Thurs 12:10. MP or EP daily

New York, NY

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

ST. MICHAEL'S Amsterdam Ave. at 99th St. (212) 222-2700
The Rev. Canon George W. Brandt, Jr., r; the Rev. Thomas T.P. Pellaton; the Rev. Georgene D. Conner; Deacon Lawrence Schacht
Sun 8 HC, 10 HC (Sung) and sermon; Mon-Fri MP & HC 7:45, Sat 9. Tues EP & HC 6:30

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4
Trinity Welcome Center (in Trinity Church, Broadway at Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.
Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-11:45 & 1-3:45; Sat 10-3:45.
Trinity Churchyard (north & south of Trinity Church) Sun 7-3; Mon-Fri 7-3:45; Sat 7-3.
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.): Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

ST. PAUL'S Broadway at Fulton
Sun H Eu 8 (212) 602-0800
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

Niagara Falls, NY

ST. PETER'S 140 Rainbow Blvd.
(a block from the Falls) (716) 282-1717
The Rev. Guy R. Peek, r
Sun: 8 H Eu, 10:30 H Eu (Sung). Wed H Eu 10

Saratoga Springs, NY

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r (518) 584-5980
Sun Masses: 6:30, 8 & 10

Asheville, NC

HISTORIC TRINITY CHURCH (downtown) 60 Church St.
The Rev. Canon (Hon.) Michael Owens, r (704) 253-9361
Sun H Eu 8 & 10:30. Daily MP 9, H Eu 12 noon

Pendleton, OR

CHURCH OF THE REDEEMER 241 SE Second
The Rev. A. James N. MacKenzie, r; the Rev. Ken Cryslor, assoc (541) 276-3809
Sun H Eu 8 (Rite 1), 10 (Rite 2); HS (3S). HD as anno A/C, H/A

Douglassville, PA

ST. GABRIEL'S Rt. 422, East of Reading, PA
The Rev. Calvin C. Adams, r (610) 385-3144
Sun Service: Eu 8 & 10. Sunday School 10; Recovery Liturgy 5:30. Wed 9 Healing & Bible Study; 7 Bible Study

Gettysburg, PA

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

Norristown, PA

ST. JOHN'S (Founded 1813) 23 E. Airy St.
(Across from Court House) (610) 272-4092
Btwn exits 24 (Valley Forge) & 25 (Norristown) of PA Tpk
The Rev. Vernon A. Austin, SSC, r; the Rev. Frederick C. Watson, assisting
Sun: MP 7:40, H Eu 8, 9:30; Wklys: Tues & Thurs 9, Wed 6; Sat 10. Traditional worship, Gospel preaching, liturgical music

Philadelphia, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
Sun Mass 10. Thurs 10

Selinsgrove, PA

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. Weekdays as anno

Wellsboro, PA

ST. PAUL'S Pearl & Charles Sts.
The Rev. G. P. Hinton, r (717) 724-4771
Sun HC 8, 10, Wed 12:10

Whitehall, PA (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sun Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

Rapid City, SD

EMMANUEL 717 Quincy St.
(On the way to Mount Rushmore) (605) 342-0909
The Very Rev. David A. Cameron
Sun 8 & 10:15 (H Eu), Wed 10 (H Eu & Healing)

Chattanooga, TN

ST. MARTIN OF TOURS 7547 E. Brainerd Rd.
The Rev. James F. Marquis, Jr., r
Sun H Eu 8 & 10:30. HDs as anno

Nashville, TN

ST. PHILIP'S 85 Fairway Dr. (Donelson)
The Rev. Peter Whalen Near Opryland
Sun H Eu 8 & 10 (615) 883-4595

Arlington, TX

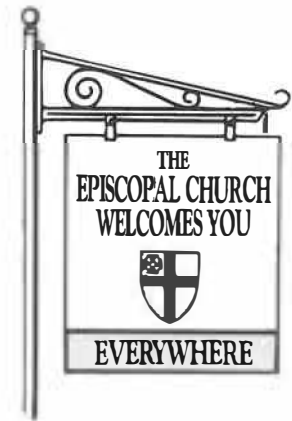
ST. ALBAN'S 911 S. Davis Dr.
The Rev. Ned F. Bowersox, r; the Rev. C. Bruce Wilson, the Rev. Frank E. Fuller, assts (817) 274-7826
Sun Eu 7:45, 9, 11:15 & 6. Daily Eu

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r; the Rev. C. Bruce Wilson, the Rev. Frank E. Fuller, assts (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Frederick C. Philputt; the Rev. George R. Collina; the Rev. Thomas G. Keithly; the Rev. Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101



Fort Worth, TX

HOLY APOSTLES 3900 Longvue Ave.
The Rev. Canon James P. DeWolfe, Jr., interim r
Sun H Eu 9:30; Tues H Eu 9:30

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 10 MP (HC 1S), 11:15 (ex 1S). 1928 BCP daily as anno (817) 332-3191

Houston, TX

ST. DUNSTAN'S 14301 Stuebner Airline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the Rev. George W. Floyd
Sun 7:45, 9, 11:15 Eu. Tues 7 H Eu, Thurs noon H Eu

San Angelo, TX

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Michael A. Smith, ass't; the Rev. Robert B. Hedges, past. ass't
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs noon, H/A

Halifax, VA

ST. JOHN Sun 9 Mountain Rd. (804) 476-6696
EMMANUEL Sun 10:30 Rte 360
CHRIST CHURCH 10:30 Main St.
The Rev. Dr. Michael G. Cole, r. Traditional Worship Service

Bayfield, WI

CHRIST CHURCH 125 N. 3rd St.
The Rev. Dennis Michno (715) 779-3401
Sun Mass 10

Hayward, WI

ASCENSION 216 California Ave.
The Rev. Bruce N. Gardner, CSSS
Sun Mass 10:15

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Sat Celebration Eu 5. Daily as posted.

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Rosalie H. Hall, M. Div., canon missionary; the Rev. George Hobson, Ph.D. canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu